VOL. III. THE NO. 3.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature"

MARCH, 1859.

CONTENTS.

MENDI MISSION.—Arrival out of missionaries. From Rev. J. White, 49
From Mrs. Mair & Mrs. Burton, 50
A PRAYER ANSWERING GOD, . . . 51
DEATH OF AN OJIBUE GIRL, . . . 51
TOLERATION IN TURKEY, ... 52
WESTERN AND CENTRAL AFRICA, . . 53
AFRICAN FREE-LABOR COTTON, . . 54
FRUITS OF MISSIONARY LABOR IN SO. INDIA AND IN CEYLON, ... 54
MISCELLANEOUS--Moravian Missions. African Travelers, The river Niger, Caste in India, The opening Fields, Fifty cents a week, . . 55
The revival known by its fruits, A hard creditor softened, Missionaries wanted for Utah, Slavery in Delaware, ... 56
The Japanese—Curious Custom, Conservatism, Call for a Prize Tract, 'Dat one' &c., Nothing new, 57
SPECIAL NOTICES, ... 58

CONTENTS.

LEGACIES, ... 58
UTAH, ... 58
THE AFRICAN & SIERRA LEONE ADV. 58
HOME MISSIONS.
KANSAS & PIKE PEAK MINES, Miss. 59
OHIO.—From Rev. J. R. Gibson, . 60
" From Rev. J. S. Campbell, 61
INDIANA.—F'm Rev. Levin Wilson, 61
ILLINOIS.—From Rev. J. Kilbourn, 62
KANSAS.—From Rev. Harvey Jones, 62
" From Rev. J. H. Byrd, . 63
" From Rev. S. L. Adair, . 64
KENTUCKY.—F'm Rev. J. Emerick, 64
" F'm Rev. Geo. Candee, 65
MINNESOTA—F'm Rev. M. N. Adams, 65
CHILDREN'S DEPARTMENT.
VISIONS OF A DYING CHILD, . . . 66
LITTLE FANNIE, ... 66
A LETTER TO CHILDREN, ... 67
SELLING BABIES, ... 67
BOOK NOTICES, ... 68
RECEIPTS, ... 68

For notices in regard to this publication, the Constitution of this Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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REV. GEO. WHIPPLE, REV. S. S. JOCELYN, *Corresponding Secretaries*
LEWIS TAPPAN, *Treasurer.*

CONSTITUTION.

ART. I. This Society shall be called "The AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life-member; provided that children and youth, who have not professed their faith, may be constituted life-members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of the officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reason) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of Missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them [as it shall be their duty to do, if so submitted] in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Savior; the Supreme Deity, Incarnation and Atoning sacrifice of Jesus Christ, the only Savior of the world; the necessity of regeneration by the Holy Spirit; Repentance, Faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the Judgment, in the eternal punishment of the wicked, and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. III. MARCH, 1859. NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

Arrival out of Missionaries.

Early in November, Rev. J. White and Mr. Richard Miles sailed from Baltimore for Africa, to join the Mendi Mission. Bishop Burns, Rev. John Seys, and several other missionaries for Liberia, went out in the same vessel. By the following letter, we learn that they arrived safely in Sierra Leone, Dec. 10. Mr. White and Mr. Miles would proceed immediately to the Mission.

Freetown, S. L., Dec. 10, 1858.

Through the good providence of God we have been preserved from the dangers of the deep, and in the enjoyment of health and strength are here allowed to greet friends on this distant shore.

We have abundant cause for gratitude, when we look upon the voyage, which we have just ended. Our Heavenly Father has indeed been kind to us, not only in watching over, and preserving our lives, but in granting us a speedy and delightful passage. We were only thirty-two days from land to land, and this, considering the calms which so extensively prevail on this coast, is accounted pretty good. Our fellow missionaries and passengers we found exceedingly pleasant and agreeable; their company, and the precious seasons we had, in our daily union prayer meeting, in our morning and evening devotions, and in our more public ministrations on the Sabbath, relieved in a great measure, I assure you, the monotony of sea life. It is with feelings of mutual regret we part, while we have reason to hope that our intercourse has not altogether been unprofitable, nor our labors among the seamen and others altogether in vain.

We were highly favored both as it regards "wind and weather," not having any thing that might be called a storm, during our whole voyage.

We are full of hope and courage. We go forward rejoicing that God has permitted us to tread these dark shores, and engage in the great work of aiding in the regeneration of poor benighted Africa. We entreat a continued interest in your prayers. Remember us to all the brethren of Committee. Yours in christian bonds,

JOHN WHITE.

P. S. We had a most interesting farewell missionary meeting on board. We have received word from the Mission. All well, except Miss Dowie, and she is not dangerously sick.

[Mr. White sends us a copy of the following resolutions passed by the missionaries just as they landed at Freetown.]

WHEREAS, through the guardian care of a kind and merciful Providence, we have been brought in safety, and speed thus far

on our ocean passage, and are within a short distance of the field of our future labors; and Whereas, that notwithstanding the remarkable fact, that five different Christian denominations have been represented among us, yet the utmost cordiality, brotherly kindness, and Christian charity have prevailed in our midst, so that our fellowship with each other has been sanctified to our spiritual good, and our prayers and ministrations made edifying and encouraging, therefore

Resolved, That with unfeigned gratitude to Almighty God, we record this public expression of our devout appreciation of His multiplied blessings to us, and recognize the renewed obligations we are under, to love and serve him.

Resolved, That when we separate, it will be with deep, but pleasurable regret. Regret, arising from the conviction, that some of us will see each other's faces no more in the flesh; yet pleasing, because of the well-grounded hope we entertain of meeting, where all the faithful laborers in our Master's vineyard will finally be gathered to receive their eternal reward.

Resolved, That when far apart in our various fields of labor, we will still cherish a fond recollection of each other, continue to love one another out of a pure heart fervently, and every day at the Throne of Heavenly Grace, commend each other to God, and the Word of His grace.

Resolved, That a copy of these resolutions and preamble be furnished to those of our company who may desire them, for transmission to our friends in the United States.

HENRY H. MESSENGER, *Secretary.* FRANCIS BURNS, *Chairman.*

Mrs. Mair, writing from Mo. TAPPAN, Boom Falls Station, says,

"Blessed be our God he does not send us a "warfare on our own charges." If we had nothing to depend on but our own strength we should certainly fail in the days of sore trial. In the midst of fevers, of weakness both of body and mind, and in many and various trials, of the nature of which you can have no idea, I have been supported in a manner wonderful to my myself. What peace! nay, what joy under outward discouragements! How I was helped to trust in God in the darkest times! It seemed to me there must be many prayers ascending from the hearts of many *faithful* ones, on my behalf.

The family here is a credit to the mission, it is truly an *oasis* in this desert of heathenism. Of course much remains to be done for them, but I cannot help rejoicing at the good beginning that has been made. Some are in a *serious* state of mind, others of them profess to have begun the christian life, but often I tremble for them in thinking of the powerful heathen superstitions and temptations that will assail them when the time comes for them to act for themselves; temptations before which many who have been trained in the mission have already fallen. Out of the mission there is no christian society in which they can mingle, no favorable public opinion to help them on in the good way, but on the contrary their relations, of which, owing to the polygamy which prevails, they have always a host, the revival of old habits, and the desire to go into trading and so become great in the eyes of their family, all tend to draw them away. The obstacles against which they have to struggle are legion, and I want to enlist the prayers of all the good people I can, for those in the mission who have begun in earnest to think about their souls' salvation, and for us who are trying, by God's blessing, to turn, and to *keep*, their feet in the right path. I think we who are watching over these dear young people, can enter somewhat into the feelings of the apostles in their labors. Could we get laborers sufficient to go everywhere preaching the Word in regions round about, there would be some prospect of a state of things that would give protection to the young converts. Our aim must be to have the Gospel preached to the parents while we are trying to teach their children. But for this we need more ministers."

Mrs. Burton in writing from Good Hope Station, to a friend in this country, a mem-

ber of our Committee, speaks of her great interest in the outpouring of the Spirit here, and her desire that prayer may be made for the mission. She says:

How I have wished, as I have read of God's wonderful doings in America, to be with you. Sometimes it seemed to me I would fly there if I had wings. Many times have I been there on the wings of thought.

Our work is often one of doubt and disappointment, those for whom we labor are so deceitful, so degraded. Sometimes we are very much encouraged by seeing some, who we think are trying to do well, and for a time appear well, so that we hope they are in the way of life; but some secret wickedness which perhaps for some time they have covered up with the pretence of good is brought to light and our hearts are filled with grief and disappointment.

Our Sabbath meetings are well attended, and so are the prayer meetings. The Sabbath school is larger than we are able to do justice to. Last Sunday we had forty scholars and only three teachers. Miss McIntosh and Miss Dowie were both too ill to be out. Oh how we want the right man for a minister here: may God send such a one soon.*

Pray for us! Would it not be well for a few of our friends, who are warm with "the great outpouring" to set apart some special time and pray for the Spirit to be poured out upon us. We beg your prayers for this blessing.

*Mr. White will be stationed at Good Hope.

A PRAYER ANSWERING GOD.

One of our female missionaries in Africa thus writes to a friend in this country, in relation to prayer for the conversion of relatives.

"Let me encourage your hearts by relating what has occured in our own family, in Scotland, during the past summer.

"There are four brothers, one older and two younger than myself, to whom I am the only sister. Our parents both died in the hope of the Gospel, about fifteen years ago. At that time, I was the only professor of religion among the children; but we were the children of many prayers. Often did these dear parents pray for us and labor with us. The three youngest, who remained at home with me, have now for many years professed religion; but my heart was sad for my oldest brother, who had in his eighteenth year broken away from parental restraint, and joined the army. My prayers still followed him, and in letters I would try to follow him with a word about his soul. But all seemed in vain; he served through the whole Crimean campaign, and had his discharge at the end of it. He is now settled in his native town and married. I had just finished a long letter to him in view of these changes in his circumstances, to see if he was in a state of mind to give attention to the claims of God upon him, when a letter from my second youngest brother brought me the joyful tidings of this oldest brother's conversion. Enclosed was a few lines from himself, breathing a different spirit from anything I ever received from him before, and telling me he could pray for me now. This letter reached me in July last, and what a time of rejoicing I had over it! I could not sleep for very joy. To think that God had spared one so unworthy, to see an answer to the prayers of long years in the conversion of a dear brother! such pure happiness was almost too much for me. So does our Heavenly Father refresh His lonely suffering ones, and encourage them to cry unto Him day and night for things agreeable to His will, even tho' things look discouraging to us for a season. May He grant you such a rejoicing."

For the American Missionary.

Death of an Ojibue Girl:

MARIA BOYNTON.

Some ten years since, whilst I was connected with the Ojibue Mission at Cass Lake, a half breed man, who was employed by the traders in traveling among the Indians, brought to the Mission his little girl, about seven years of age, whose mother, an Indian woman, had been dead for several years.

He had no home for her, but left her sometimes in the wigwams of the Indians, and sometimes took her with him in his travels. He wished to give her to the missionaries. As some ladies of Cincinnati had requested us to take an Indian girl into our family, and name her MARIA BOYNTON, in whose support and education they would aid, we concluded to take her. She was nearly blind from a severe chronic inflamation of the eyes. After two or three years her eyes were healed, and her sight became good. We endeavored to train her for heaven. She was often serious, and sometimes thought herself a Christian, but at times she appeared thoughtless, and we almost despaired of doing her any good.

She took great interest in reading again and again, "Line upon Line," "Precept upon Precept," "The Teacher's Aid," and other books of that class, and had little taste for any reading except of a useful religious character, yet we did not feel that she gave satisfactory evidence of a change of heart, until near the time that she was attacked with the disease, consumption, which, after about three months, resulted in her death. All who knew her during her last days could but admire the great change in her spirit. She was remarkably patient and submissive under her afflictions. Not one fretful word escaped her lips. She manifested constantly a tender love for God and all around her, and felt no fear of death, but could look forward to it with perfect composure, ready to go whenever God should see fit to call her to Himself. On the 4th of November she fell asleep in Jesus, without a struggle, and with a pleasant smile upon her countenance.

A. B. ADAMS.

TOLERATION IN TURKEY.

The N. Y. Observer for February 10, contained a letter from Rev. Dr. H. G. O. Dwight, of Constantinople, on "Turkey and the Turkish Empire," in opposition to the views of the Editor of that paper. In the opinion of Doctor Dwight and other missionaries, there is an increasing tolerance in the Turkish Government. It is not the persecuting power it once was.

Some of the more important changes that have taken place, are thus enumerated :

1. The overthrow of the Janissaries relieved the Turkish government of a mighty incubus, and rendered improvement possible.

2. The power of life and death, formerly in the hands of every pasha throughout the empire, and most cruelly and recklessly wielded to the destruction of many innocent persons, every year, is now in the hands of the Sultan alone.

3. The bastinado—perhaps the most cruel form of corporal punishment, formerly resorted to in every part of the country, and even on the most trivial occasions, and universally practiced, is now scarcely ever heard of.

4. Examining witnesses by torture is entirely abolished.

5. The abominable slave trade is prohibited.

6. Freedom of religious opinion is the present law of the Sultan's Empire, while, formerly, inevitable death awaited the apostate from the Mohammedan faith.

In answer to the question, whether there has been an "actual carrying out of the things promised" by the Turkish Government, he says most of these changes have fully gone into effect. He thinks that the greatest doubts may exist in regard to the last item in the above list; and then adduces facts to show that the statement is correct. The following facts seem sufficient to substantiate his position

It is a fact, that while, up to the year 1854, the death penalty for all real Mussulmans who forsook the Mohammedan faith, was in full force, and during that year it was executed, certainly in one case, and, I believe, in two; now, native born Turks, in different parts of the Empire, openly professed the Christian religion, and are protected by the government!

In Constantinople, there have been at least *ten* cases of adults, besides several children, making such profession, and it is publicly known and talked of in all circles, and yet the individuals are unmolested. One of these is now a preacher of the Gospel, and on every Lord's day he stands up publicly and proclaims the truth as it is in Jesus, and during the week goes about freely in the city and does not hesitate to confess openly to the Mohammedans, that he was one of them, but is now a Christian believer!

Not very long ago this individual was led, by business, into one of the rooms of the Pasha, who stands at the head of the police of the city, and who would be called the Lord Mayor, in London. In this room were seated many grave-looking Turks in turbans, white and green, who belonged to the office. Our brother, very naturally, got into religious conversation with them, being personally a stranger, and very soon, he declared openly what his former belief was, and the

change that had taken place in him. None of them expressed even surprise, at the disclosure, and before he left, one gray-bearded Turk came and sat down by his side, and in a low tone of voice, said to him, "you have done well. Would that I could follow your example."

Another of the Turkish converts, who fled very unnecessarily, as I believe, with his wife and child, to Malta last year, has been invited back, under the assurance of the Turkish Minister of Foreign Affairs, volunteered to our Secretary of Legation, that no one should molest him here on account of his change of religion.

Nor is it merely at the Capital, that such tolerance is shown. You surely remember the case reported by Mr. Porter of Damascus, of Khalil, the Mohammedan convert, who was seized and thrown into prison by the local authorities. You quoted from several of Mr. Porter's letters published in the London Christian Times, on the subject; in one of which that gentleman remarks that the Hatti-Humayoom, guaranteeing religious liberty, is a great humbug. I have never seen, however, in your paper, the sequel of the story, given also by Mr. Porter; who announces that a Vizierial had reached the Pasha of Damascus, from Constantinople, ordering the officer to let Khalil go free, "for religion is free in the Sultan's empire," and that, consequently, he was actually released. In communicating this very pleasing result, Mr. Porter adds, that now the Hatti-Humayoom may be considered as in full force in Turkey.

The last fact I will mention is one of very recent date. The Armenians of Yozgat, lately made an assault upon some Protestants in a book-store, and complaints were brought by both parties before the Pasha's Court. The Pasha, who soon saw that the Armenians desired to use force in order to prevent the spread of Protestantism among them, addressed them publicly, in full court, as follows:—

"I am neither a Greek, Armenian, nor Protestant priest; and I am therefore unable to decide upon the relative merits of their books, or to determine whether *two* candles, as some say, or four, as others declare, ought to be burned. But this much I know, there is now religious liberty for all. Not only may the different Christian sects discuss matters of religion freely, and avow what faith they please; but Mussulmans also, are at liberty to become Christians if they please—is it not so, My Lords?" turning to the Turkish members of the Court, all of whom bowed their assent. The Pasha then went on to say—"In Stambool, many Turks have become Protestants, and are unmolested. The Sultan has proclaimed religious freedom to *all*, and if, to-morrow, my own son should come to me, and declare, 'I am a Protestant,' I could neither say, nor do, anything at all to him."

Now all this transpired less than a month ago—500 miles in the interior, and in the presence of all the leading Turks and Christians of the place! Surely *all* the professions of Turkey, of progress and tolerance, are not mere empty words; nor is she now "the same persecuting power that she ever was."

Western and Central Africa.

The negroes of the west of Africa, extending from Senegambia in the north, along the Atlantic coast to the country of the Hottentots in the south, are the most barbarous and degraded of their race. This coast range, of more than three thousand miles, includes Upper and Lower Guinea, Congo, and other regions, and has supplied nearly all the victims of the slave trade for more than three hundred years. It is separated from Central Africa by mountain ranges from one to three hundred miles, from the coast. In Guinea and Congo the African is found in the state of physical, moral, and political degradation. In religion they are pagans of the grossest kind, not worshippers of idols, however, but of imaginary deities or demons, to whom they sometimes offer up human sacrifices under circumstances of fiendish cruelty. A negro of this kind can imagine any thing—a stick, a stone, a serpent, to be a malignant being, endowed with supernatural power, to whom he feels bound to offer propitiatory sacrifices, and by whom they are kept in perpetual fear and spiritual bondage. This form of paganism is called Fetichism.

In Central Africa, however, the state of the people is very different. They are as truly negroes as those of the coast, but the prevailing religion is the Mohammedan. They have some learning. Some of their leading men are familiar with the Arabic language, and the Koran is read amongst them. They have considerable wealth and commerce, are somewhat skilled in the arts, and have large cities. Timbuctoo, on a branch of the Niger, is a large city; many of the houses are of brick. It has ten mosques, two of which are large, with brick towers. Saccatoo, a city of eighty thousand inhabitants, is also situated on the Niger, about two hundred miles above Timbuctoo. Kano, a city of forty thousand inhabitants, is situated in a fertile region, from eighty to one hundred miles south-east from Saccatoo. It is fifteen miles in circumference, and is surrounded with a wall thirty feet high, and a double dry ditch; within the walls are gardens, fields, and ponds. Zariya is a few miles south of Kano, and has a population of fifty thousand. Eastward of these cities and this populous district, is Lake Tchad, a body of water nearly as large as Lake Erie, around which there is a populous region, and numerous cities and towns. This is about the centre of the continent, in latitude 6 to 15 north. This district is called the Empire

of Bornou, now much smaller than it was formerly. Angornou, near the lake, is a city of thirty thousand inhabitants. New Birnia, the capital, is a walled city, with a population of ten thousand. Old Birnia is in ruins. It is said to have had a population of two hundred thousand.

The existence of these numerous and well built cities is proof of a considerable degree of civilization, energy, and industry. But the history of these secluded empires—a history only recently known to Christendom at all—is one of violence and blood. The religion of the Prophet was here, as every where else, forced upon the people; but here, as every where else, when once received, it was adhered to with fanatical attachment. But ambition and the lust of conquest and pillage, led to other wars. Still the country is at this day as rich and prosperous as any other in which Moslemism prevails. That these people are capable of a high advancement in the scale of civilization, if brought under the benign influences of Christianity, and the political institutions which Christianity brings in its train, is abundantly attested by what they have achieved under the most adverse circumstances.

Heretofore these people have been shut up on the north, east, and south, and by a border of the wildest barbarism on the west, from even the knowledge of the rest of mankind; but from henceforth the Niger will be navigated by steamers, and the missionary and the merchant can both reach them without difficulty.

What are we to learn from all this? That the degradation of the western negro is the result of circumstances, of a crushing and debasing superstition, and not of inherent and permanent inferiority, either of mental or moral capacity. They have sunk for generations, but they can rise again, and they will. If Mohammedanism has stamped upon those of the interior its fierce and terrible energy, surely Christianity is able to transform the most degraded of them, and bestow upon them, both in their spirits and in their outward condition, that liberty wherewith Christ makes his people free.—*The Presbyterian.*

African Free-Labour Cotton.

A few days ago, Mr. Consul Campbell addressed us, saying: "African cotton is no myth. A vessel has just arrived from Lagos with 607 bales on board, *on native account.* Several hundred bales more have been previously shipped this year."

In order to afford our readers some idea of the extraordinary development of this branch of native-African industry and commerce, we append a statement which will exhibit it at a single glance. We have only to observe that we are indebted to Mr. Thomas Clegg, of Manchester, for these interesting particulars, and that the quantities ordered have been obtained from Abbeokuta alone. He is about to extend the field of his operations. Four Europeans have gone out, expressly to trade in native cotton; and several London houses, encouraged by the success which has attended Mr. Clegg's experiment, are about to invest largely in the same traffic. The quantity of raw cotton which has already been imported into England, from Abbeokuta, since 1851, is 276,235lbs., and the trade has developed itself as follows:

1851—52	9	Bags or Bales	1810
1853	37	ditto	4617
1854	7	ditto	1588
1855	14	ditto	1651
1856	103	ditto	11,492
1857	283	ditto	35,419
1858	1819	ditto	220,099

The last importation includes advices from Lagos up to the 1st of last November. Since that time, the presses and other machinery sent out, have been got into full work, and the quantity of the raw staple in stock has rapidly accumulated, the bulk shipped being on "native account." Each bag or bale weighs about 120 lbs. Let it be borne in mind that the whole of this quantity has been collected, all the labour performed and the responsibility borne by native Africans; while the cost of production, Mr. Clegg informs us, does not exceed one half penny a pound in the end. It can be laid down in England at about 4¼*d.* a pound, and sells at from 7*d.* to 9*d.*—*London Anti-Slavery Reporter.*

Fruits of Missionary Labor in Southern India and in Ceylon.—We extract the following encouraging statistics from the statement and appeal from a General Conference of missionaries, representing nearly all the Protestant Evangelical Societies laboring in Southern India and North Ceylon, to the parent Societies and Churches in Europe and America:

We have as the fruits of missionary labor in Southern India and the entire Island of Ceylon:

1. More than *one hundred thousand* persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

2. More than *sixty-five thousand* who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than *fifteen thousand* who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

4. More than *five hundred* natives, *exclusive of school-masters* who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.

5. More than *forty-one thousand* boys in the mission schools, learning to read and under-

stand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than *eleven thousand* girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these leading results, may we not exclaim, "What hath God wrought!" Surely "this is the finger of God!" Here are the palpable evidences of the Divine power of the Gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus. A great work yet remains to be done even in Southern India, the scene of the first and most successful missions: while in Central and Northern India it is still greater.

Moravian Missions.—Their operations had been greatly extended within the thirty-five years. In 1822 they had 33 stations, to which were attached congregations amounting to 33,000 souls, under the care of 168 laborers, male and female. At present the number of stations is 73. The congregation connected with these number in all 74,187, of whom 21,000 are communicants. The number of baptized children is 20,000, almost all of whom are in attendance at school. Of male and female agents there are in all 304. From the commencement there had been 1,646 persons engaged in the Society's labors

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The Augsburg *Allgemeine Zeitung* of December 6th, publishes the following extract from a private letter, dated Zanzibar, May 9, 1858, giving tidings of the adventurous explorers Burton and Spiek. "Day before yesterday I heard from Captain Burton and Mr. Spiek. They have reached the great African inland lake, and are now occupied in making explorations and researches on its shores. They are in excellent health and spirits, and contemplate returning to Zanzibar in the month of September. According to the information I have gathered concerning the countries south of Abyssinia, the source of the Soubat, is a large lake lying southward of Abyssinia. In the vicinity of this lake are to be found several white tribes, viz: the Amara, the Conso, the Amarakoke, and the Rendike. The two first named stand upon a level with the Abyssinians in respect to civilization. They all seem to be remnants of the ancient 'Church in Ethiopia.' I am now preparing a map of these countries."

The river Niger in Africa, it is said, is more than 3,000 miles in length, and throughout its entire course it would be navigable by our Mississippi steamboats. It is nowhere less than half a mile wide. Its principal tributaries are navigable 1,500 miles.

Caste in India Exemplified.—I was much amused at a story Mrs. C related to me of one of her uncles, a civilian, who was extremely particular about high-caste servants, and who treated them magnificently, dressed them in English broadcloth, etc. This pearl of masters once gave a dinner party, and the dinner being delayed long after the guests were assembled, proceeded at once to the kitchen to discover the reason. There he found his servants all standing in a row, each man proving his orthodoxy by solemnly spitting on a fine ham which was about to be served up to the company.—*Mackenzie's Six Years in India.*

The Opening Fields.—Glancing at the opening fields for missionary labor—in Africa, India, China and Japan—the editor of the North Western Advocate says:—"We doubt if ever the providence of God, in a single year, threw such fearful responsibilities upon the church, as during the year of our Lord one thousand eight hundred and fifty-eight. Doors closed, barred and triple-locked, have been suddenly opened—*suddenly*, as was the vail of the temple rent by the dying cry of the Son of God. The Christian is led forth by a divine hand, and placed upon a high mountain, and as he looks in either direction the voice of God is heard, 'Behold I set before thee an open door.' It is hard to write calmly. We feel the stirrings of the hour—of the times—of the august responsibilities of our churches. 'There remaineth much land to be possessed,' and we are invited to go and possess it."

Fifty Cents a Week.

A friend, we know not whom, sent us a few days since a small tin box containing twenty-six dollars in silver, with the accompanying note:

Bro. F.—This little box, if I have made no mistake, contains twenty-six dollars. It is a mite which a friend wishes to contribute to the African mission. It was laid up by one who is by no means rich in this world's goods, by dropping fifty cents into this little box each week in the present year (1858), and instead of feeling poorer therefor, it is his honest conviction that he is now worth dollars more than he would have been had he given nothing to the Lord. Truly he that remembereth the poor lendeth to the Lord, and He will repay him again." Please accept this as a new year's present for Africa from a friend to missions, and especially to the bleeding sons of Africa.

A paper containing the following quotations was pasted on the outside of the box:

"Cast thy bread upon the waters for thou shalt find it after many days."—Ecc. 11, 1.

"He that hath pity upon the poor lendeth

to the Lord; and that which he hath given will he pay him again."—Prov. 19, 17.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Prov. 3, 27.

"For God loves a cheerful giver."—2 Cor. 9, 7.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11, 24.

"And I say unto you, make unto yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitation."—Jesus.

"It is more blessed to give than to receive."—The words of the Lord Jesus.

On the top of the box was the following:

Go and bless the world; and may Heaven's blessing attend thee!

Were all Christians to do as this friend has done, the treasury of every benevolent society in the world would be full. Who cannot lay by fifty cents a week for God's cause, if there is a will to do it?

Many thanks to our unknown friend for the new year's gift, and God grant that hundreds may "Go and do likewise."—*Missionary Telescope.*

The Revival Known by its Fruits.—In one of the Boston papers it is stated that a Universalist preacher objected to the revival, on the ground that it was simply a revival of religious exercises, and not of moral practice; that there was much prayer, but no practical repentance. At one of the prayer-meetings, subsequent to this, allusion was made to this objection by some of the speakers, when a middle-aged man, residing in South Boston rose, and with emotion said he could not sit still and hear that charge made. The revival, as experienced by him, had led him to close a house, which for two years had been constantly open for the sale of liquors. That house was now shut, and his family were engaged in other business. He knew that the revival had produced results.

A Hard Creditor Softened.—A judge from Indiana had obtained judgment for a debt and an order to sell a debtor's property, and went to Cincinnati for that purpose. The debtor offered him half the amount in cash, if the Judge would wait six months for the balance. He replied, "No, I can't wait, the property must be sold!" While waiting a day or two, the Judge stepped into the "union meeting." He was there deeply impressed, then went to a Christian lawyer of the city, and told him to take off $1,000 from the amount, and let the other party pay what they could down, and the balance in *one*, *two*, and *three* years!! "For," said the Judge, "I must hasten back to Indiana and establish a business men's prayer-meeting." The Gospel has lost none of its power!

Missionaries Wanted for Utah.—A Utah correspondent of the New York Times, warmly recommends that country as a promising field for missionary enterprise. He says:—

"Perhaps one half of the present population of the Territory now live Atheists, whilst the remainder boast of a religion more hideous than the idolatrous beliefs of barbarous nations, and yet no effort is made to effect a change. Thousands of dollars are spen annually in sending missionaries to people of different races, tongues and nations, whilst here in the middle of our own land, is a large population of our own countrymen entirely cut off from the opportunities of enjoying any of the privileges of the Christian religion for the want of teach ers and guides.

"Here are 10,000 children growing up without a single Sunday School, and yet our earnest entreaties to the Christian public have been made in vain in their behalf. No missionary, no minister of the Gospel, can be found bold enough, self-sacrificing enough to take his Bible in his hand and come to this people, and expound its truthful and simple doctrines. No field for missionary labors ever presented such an inviting aspect as this one, for the people now will listen—and yet the Mormon leaders are allowed to boast that the 'priests' of Christianity are afraid to encounter Mormonism, and do not dare to combat against its doctrines."

Slavery in Delaware.—One of the Delaware papers has recently come out with a long and earnest editorial in favor of the abolition of slavery in the State. It institutes a comparison between Newcastle and Sussex counties, the former being prac ically a free, and the latter a slave county. In the former improved land is worth over fifty-three dollars per acre, while in the latter similar land is worth but seven to eight dollars per acre. No one who glances over the progress of Delaware, as shown by the census statistics, can doubt but she will become a free State before long. In 1790 she had nearly 9,000 slaves, and in 1850 but 2,290. At the former date the slaves were 15.04 per cent. of the whole population; at the latter, they constituted but 2.50 per cent. The decline during the sixty years was quite gradual. The plan of extinction proposed by the paper to which we have alluded, is to make all children born or brought into the State after the 4th of July, free at the ages of 18 and 21 years of age. This, it is thought, will affect no individual slaveholder seriously, while it will have an instant and powerful influence on the general prosperity of the State.

The Japanese—Curious Custom.

From the Boston Traveler.

JAPAN, Wednesday, Oct. 6, 1858.

The Japanese are a wonderful people. I have been much among them, and at the request of the Governor of Nagasaki, am engaged every day in teaching his six interpreters (all young men) the English language. Such proficiency in every branch—pronunciation, spelling, reading, writing, arithmetic, geography, and even algebra—*I never witnessed in an American Academy, or an American college; and if I wished to turn my life to the utmost account in any unchristianized nation, I would select Japan.*

There was a painful report here, uncontradicted for some days, that the Emperor, driven to desperation by the opposition made to his reforms and liberal ideas, and by the unpopularity he had consequently incurred, resorted to the terrible expedient, known only in Japan, and practised here for untold ages, called the *nara-kari*, or ripping open of the bowels, which is still practised here, as the Japanese informs me. It is an expedient to escape disgrace, especially when an officer has incurred the displeasure of the Government, and expects punishment, whether capital or something less. Indeed, the Government often gives him notice what he has to expect, and offers this alternative to escape it. He then bares his bosom most deliberately, and slashes his bowels up and across with a sword as sharp as a razor and then dies. This is thought to be honorable and glorious, just as the man in civilized countries wipes off disgrace by a duel. The Governor of this city once performed this feat, when an English man-of-war succeeded in getting into the harbor under false colors, and enticed on board two Japanese interpreters, whom he kept as hostages till he had accomplished his purposes. The Governor, a worthy man, suspicious he should be charged with criminal neglect of precaution, though he had shown the most heroic courage and determination, the day following the departure of the English ship ripped up his bowels. The Emperor honored the act, and bestowed a pension upon his widow and children.—*N. Y. Times, Jan.* 17.

CONSERVATISM.—Our conservatism is not the false kind that stands still and hopes to secure the welfare of the Church by fighting all reformatory movements. We believe that to stand still is death—that the Church has a mortal disease preying upon its vitals, and if no vigorous effort is made to throw it off, the whole body will die. The surgeon's knife is sometimes a conservatve instrument: the doctor's most painful remedies are often productive of pleasure. We are conservative also, in that a bold measure is often the best—the least dangerous, and the most likely to be successful. To treat a horrid crime, like chattel-slavery, with indulgence and hesitation, is to invite aggression and destruction. He that fights such crimes gently, had better not fight. There would be no wisdom in attacking a lion with a wisp of straw, though such a weapon might be all sufficient against the wasp or the gnat. —*Rev. Wm. Hosmer.*

Such conservatism will save our nation.

CALL FOR A PRIZE TRACT.—I am authorized to say that a friend, not wishing his name should be publicly known, offers $100 to the person who will write the best tract on the duty and importance of praying for the abolition of slavery and oppression, especially in our own country, particularly adapted to interest new converts. The tract is to be entitled—"*Prayer for the Oppressed.*" The offerer nominates and requests the gentlemen named below to act as Committee of Award, to wit: Rev. Elnathan Davis, Fitchburg, Mass.; Rev. Geo. Trask, of the same place; John W. Sullivan, Esq., Boston, Mass; Charles Wilder, Esq., of the same place; Rev. E. Nevins, Chelsea, Mass.

The tract should not exceed 24 pages of common tract size when printed, and should be sent to the Committee of Award in season to be examined, and the prize one transmitted to the Publication Committee of A.T. S., Boston, by the 1st of June next.

NOAH EMERSON,
for the offerer of the Prize.

Hollis, N. H., Jan. 21, 1859.

DAT ONE SINGLE VERSE.—An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of learning to read the Bible, came to him regularly for a lesson. He made but little progress, and his teacher almost disheartened, intimated his fears that his labors would be lost, and asked him, "Had you not better give it over?" "No massa," said he with great energy, "me never give it over till me die," and pointing with his finger to John 3: 16—"God so loved the world," etc., added with touching emphasis, "It is worth all de labor to be able to read dat one single verse."

NOTHING NEW.—No one need expect to be original simply by being absurd. There is a cycle in nonsense, which ever and anon brings back the delusions and errors of an earlier time. The follies of the present day are transcripts, unwittingly produced, and with of course, a few variations, of follies which existed a century ago.—*Hugh Miller.*

American Missionary

NEW-YORK, MARCH, 1859.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

LEGACIES.—We are again reminded of the necessity of accuracy, on the part of those who would bequeath property to the American Missionary Association; and will therefore invite the attention of such persons to the "Form of a Bequest," which may always be found on the last page of the cover of our magazine, and on one of the last two pages of the paper.

Candidates for Missionary Service.

We are glad to see indications of an increase in the number of candidates for missionary service. We hope the work will yet go on until the number is increased many fold. Pastors of churches, and influential Christian men and women, may do much good, by inviting the attention of the recently converted, to the wants of the missionary field, and to a consideration of their personal duty relative to it. There must be a going forth of the church, such as has never yet been seen, before the world will be converted to God.

UTAH.

An extract in another column, taken from the N. Y. Times, introduces the subject of sending Christian missionaries into Utah, to preach a pure Gospel and labor to turn away the people from the impure teachings and practices of Mormonism. The practical workings of that system for some years past, and the domineering and oppression of its rulers and priests, are opening the eyes of many of its dupes, who would be ready at once to abandon and denounce it, if they were not afraid that the governmental and priestly power would be used to crush them. Latterly the providence of God is opening the way for Christian ministers to enter that territory and dwell there in safety; and is at the same time removing the causes of fear heretofore existing among the people.

A change is therefore inevitable. As a religion, Mormonism cannot long exist where it has not political and governmental power to prevent discussion, shut out the light, and crush all opposition. Take away this power, and the way is prepared for its downfall. Little good, however, will be gained by any change, that is not accompanied by the diffusion of Christian light, the circulation of the sacred Scriptures, and the preaching of a pure Gospel, uncompromising in its teachings, and in the administration of its discipline, against the peculiar sins of that people. The Gospel thus faithfully preached, will be effectual even in Utah. We believe the time is near at hand when the Christians of this country will be called to active, energetic and extensive efforts to supply Utah with a Christian ministry. Why should they not enter upon the work immediately, and cast in the seed of divine truth as fast as the ground is broken up and prepared to receive it?

"The African, and Sierra Leone Weekly Advertiser."

We have been favored with a file of this neatly printed sheet, printed at Freetown, Sierra Leone, and find in its columns many interesting articles.

The present Governor of the Colony, Col. Stephen John Hill, appears to be an efficient magistrate, intent upon preserving peace among the tribes under his influence, and at the same time contributing his efforts to promote the best interests of the Colony. In a speech at the laying of the foundation stone of a Wesley Chapel he took occasion to speak in very friendly terms of missionary efforts in that part of Africa, and of the be-

efits resulting from them. He also spoke of the benefits of schools, and recommended to the young people attention to manual labor, as intimately connected with a good education.

Among the other speeches on the same occasion, was one by John Ezzidio, Esq., a native born merchant. He alluded to the benefits derived by himself and others from the educational and religious institutions of the Colony, and paid a high eulogium on the conduct of the Governor for the countenance and support he gave to all religious institutions.

HOME MISSIONS.

KANSAS AND PIKE PEAK MINES.

MISSIONARIES.

The struggle through which Kansas has passed, although it has called out some of the noble instincts of our nature, has yet its offsets. It has aroused the country to defend itself against slavery propagandism, but in its progress has tended to retard material prosperity, education and religion, and to demoralize the people. From this state of things the Territory is recovering; but time, and the labors of Christian missionaries, with all the appliances of education, religion, sound morals and politics, will be required to place it in a state of sure prosperity.

Just at this critical moment, there comes the powerful and disturbing element of gold hunting, and thousands, at the sacrifice of home and every true interest, are about to rush to the mines, in the western extremity of the Territory. The extracts below, from our missionary in the most western settlement of Kansas, shows that a great work is yet needed both for the Territory in general, and in relation to the multitudes rushing to the mines. Every moral and religious interest in Kansas must be strengthened; neither society nor liberty is safe; and all that is precious in the influence of a free and prosperous people, will be sacrificed except this is done.

The mines, like all other places of gold-digging, will be among the least promising fields of missionary labor in the conversion of men to God; yet faithful missionaries are none the less needed there, to minister to the sick and dying, to save the Sabbath from utter desecration, to preserve the means of grace and reformation so necessary to the existence of society, and to save professors of religion who go there from entire and open apostacy; and such missionaries should be sent there without delay.

"To say nothing of the much ground that might profitably be occupied by missionaries in the Eastern and Central portions of the Territory, the overwhelming tide of human beings, soon to rush on to our Western border, must not, it seems to me, be overlooked or neglected. Thirty or fifty thousand, and as some believe, *one hundred thousand* persons will make their way the coming spring or summer to the vicinity of Pikes Peak, in eager pursuit of gold. Now, shall these tens of thousands of our countrymen be left to rush on in their eager and headlong chase after wealth, without an effort on the part of Christians, to place around and among them, Christian Institutions? Ought not churches to secure to this vast population a *Sabbath*, and the influence of faithful men who shall devote themselves to their spiritual and moral interests? There will be suffering, discouragement, sickness and death—perhaps much of all these. Shall there not be some, whose business it shall be to direct such to the only source of relief and peace in life or in death? There will, no doubt, be thousands of the professed followers of Christ there, who will *need*, and many of whom will *desire* the restraints, as well as the incentives and privileges of the Sabbath, and the preaching of the Word.

All Kansas is alive with interest in relation to the mines; many expect to go from this region. Nearly, or quite *two-thirds* of the adult male population of Zeandale, are making their arrangements to go—among whom are several members of the Church—with others, who are not professors of religion, wish to form, or unite with, a Sabbath-keeping train, and wish to have a minister along with them, and regular religious services. The same is no doubt true of a considerable number of those from other parts of the Territory, as well as from the States. Would not the friends of those who have gone to the mines—the fathers and brothers of those who are in scenes of great temptation and danger, gladly furnish the means to support missionaries to watch over and counsel those so dear to them? (Here the feeling is universal among Christians, that the mines ought not to be left without religious influences.)

There is another aspect of this subject. The discovery of gold in Western Kansas, and the sudden influx of so large a floating with a considerable permanent population, may most seriously affect the cause of universal freedom. Unless, as has been proposed, the Territory should be divided, and a new one organized west of us, there is great danger that the freedom-loving population of Eastern Kansas will be overpowered by the thousands of transient sojourners in the west, of a different character, and thus our hardly-earned and dearly-bought liberties be wrested from us. Or if not indeed so serious as this, if we cannot be brought in a slave state, we may at least be made like California, the ally of the slave power. A few missionaries of the right stamp might do much to prevent this."

OHIO.

FROM REV. J. R. GIBSON.

Frankfort, Ross Co. January 25, '59.

We have enjoyed for a month past, a precious revival of religion in our church in this place. The refreshing influence of the Divine Spirit came down upon us "like the dew of Hermon." The work commenced in such a way as to *stain* all human glory, and show that it was by the "Spirit of the Lord. I had appointed a communion season some three weeks ahead, and gave notice that our meetings would commence on the Monday evening previous to the communion Sabbath, and that preaching might be expected each evening through the week.

Just at that time I received a letter from Bro. Brice, stating that he wished to visit us soon on his agency, and wished me to say when he should come.

I replied and requested him to come and be with us at our communion. We all looked forward to our contemplated meeting with deep interest, and many prayers ascended to God for his presence and blessing.

But the week before our meeting was to commence, a lad 15 years of age, whose parents are praying people, was brought under deep conviction, and made to cry out "What must I do." He was counseled and prayed with, and in a few days was rejoicing in hope.

Monday evening came and our meeting commenced. It was solemn and interesting. After it closed, I was detained a little on business, and when I returned home I found a young man standing at my door, desiring an interview with me on the subject of his soul's salvation. I invited him into a private room, urged him to submit at once to Christ. He referred to a sermon I had preached a month before, as the means of arresting his attention, though he was always a thoughtful youth. After prayer, he left under deep conviction. We all then felt that verily God was in this place.

Our meetings were kept up each evening through the week. Bro. Brice arrived on Friday and remained until Monday morning. Our meetings were continued. I preached on each evening untill Thursday evening. Bro. Brice returned and preached two more sermons for us, and passed on in his agency. Our meetings continued on thus for a month, growing in interest. Many during that time were enabled to rejoice in the evidence of pardoned sin.

I appointed another communion season, and at a meeting of session on Saturday previous, twenty-three were received to church fellowship on examination. Some few will unite with other churches. Others will doubtless unite with our church.

It was truly a refreshing season to us all. The church was quickened and sinners converted. Our meetings were characterized by deep solemn feeling, but no disorder, no noise save the occasionally audible sobbings of broken and contrite hearts.

During the progress of our meeting, Bro. Brice preached eight sermons for us, Bro. Moore three, and Bro. Kingey four sermons. The very excellent efforts of these brethren were, I trust, appreciated by us all. There is still an excellent feeling in the church. We keep up frequent meetings. Why should the work cease? "The Lord's hand is not shortened." May the mercy drops received be followed by a copious shower. Most of those received to the church are young persons connected with our flourishing Sabbath school. Pray for us.

FROM REV. J. S. CAMPBELL.

Felicity, Clement Co. Jan. 24, '59.

DEAR BRO.: One the third Sabbath of this month I administered the sacrament of Lord's Supper at Cedron. The meetings continued for three days. I trust good was accomplished. The children of God were refreshed and comforted. Three converts were admitted to the church. I trust God has sealed them "in his courts above."

The regular preaching of the word here has been attended by larger congregations than heretofore. The weekly prayer meeting has been regularly maintained. The attendance on the Sabbath school is larger, and the children appear interested. Among the scholars are a good many colored children, who get little or no instruction elsewhere They drink at the "fountain of life" side by side with the white children. May God make the school in deed and in truth a "nursery of piety."

During last summer our little church here was made to feel that even its membership were not safe from the jaws of the insatiate monster slavery. Juliet, a free colored woman and member of the church in Felicity, attempted to secure the freedom of her children and grand-children, ten in number, woh were yet in slavery. She, escaping with her children, was captured on the shores of the Ohio and carried back to a most loathsome prison, to await her trial for *stealing* slaves Her destination is undoubtedly the penitentiary. So much for the crime of a mother's love! There she lies uow while I write. She left with us four motherless children. These were born after she gained her freedom. Motherless, though their mother yet lives, and loves them with a mother's love. Her slave children whom she was attempting to rescue, were sold into the hands of a slave-trader. The prison into which they were thrown, and in which Juliet yet lies, was so loathsome that even the slave-driver was disgusted. He justified his purchase of them, by saying that "it was a kindness or mercy to take them from the foul prison into which a *Christian master* had placed them."

Juliet received her freedom at the hands of your excellent missionary, Rev. J. G. Fee, 12 years since. He purchased it for her.

When shall the system of slavery have an end? May God speed the time.

INDIANA.

FROM REV. LEVIN WILSON.

Cynthiana, Dec. 9, 1858.

Bro. Jucham is laboring in this vicinity, visiting from house to house, having public preaching at some point almost every evening, or else attending the appointments of other ministers. Sometimes he preaches for them, never failing to present the cause of the poor down-trodden slave. He seems to delight in visiting and talking with the pro-slavery people, ever manifesting towards them a spirit of love. Bros. Waters and Wallace have been conducting a meeting of some interest near "New Harmony." I was with them on last Sabbath, but had to return home on Monday in consequence of the illness of my wife, who has been greatly afflicted, but is now in better health.

January 1, Mr Wilson wrote:

The Lord has been pleased to bless our feeble efforts made in His name, and has crowned an uncompromising Gospel with success. The people have been awakened, souls hopefully converted, and whole families consecrated to God. "The Hope-Well Sabbath School" is still progressing, exerting a healthy influenee upon the morals of the neighborhood, Upon all hands I am being asked, by serious and inquiring persons, "What shall we do to be saved?" I have this day organized a church of Jesus Christ, composed of twelve persons, which will bear the name of "Hope-Well." I am reminded of the faithful sayings of Isaiah, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." "He shall cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the world with fruit."

In the midst of the religious interest my temporal wants have not passed unnoticed.

Very desirable presents have been made to myself and family.

ILLINOIS.

FROM REV. J. KILBOURN.

Sandwich, DeKalb Co. Feb. 11, 1859.

During this quarter myself and family have been called to pass through the deep waters of affliction in the removal by death of our oldest child and only daughter, who since May last had been suffering, first by hooping cough, then by bronchial disease running into consumption, and terminating in death on the 17th of January, 1859. But she became hopefully a child of God four years since, in Mid. Haddam, Conn., and joined the Congregational Church soon after removing to this State in 1857. Through her long illness she constantly expressed a willingness to leave the result with God, "felt that God comforted and strengthened her all the while," and "clinging closely to Jesus," died in peace. Every attention and alleviation that christian sympathy could devise, has been received, and while our affliction is great, our mercies are greater, and we would say, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

I pray and hope that I may thus be better qualified for my work as a minister of Christ in this Western world. Having seen the preciousness of faith in Christ to my dying child, I certainly ought to realize its value to every other soul.

We have three prayer meetings during the week, one of them sustained principally by those who joined the church a year ago. A good degree of christian zeal is manifested, and a determination to serve the Lord a few have avowed, during the last three months. Our chapel is frequently crowded, and we feel much the need of a larger house of worship, which it is proposed to build *so soon as the means can be obtained.*

It is very difficult for friends here to obtain money wherewith to pay their subscriptions when due. I am often reduced to disagreeable straits, for want of funds. But such troubles are owing to the hardness of the times, and not to any want of good will in my people. Your remittance will be exceedingly useful to us now.

KANSAS.

FROM REV. HARVEY JONES.

Wabaunsa, Jan. 19th, 1859.

I am glad to learn that your receipts are somewhat improving. Surely the friends of the slave, and of a Christianity that has no fellowship with, but rather reproves "the works of darkness," are neither so few nor so poor as to be *unable* to furnish the means to carry on your work, and so supply missionaries, at home and abroad, looking to you for support. The improvement in the receipts of the Association, lead me to hope that those Churches and Christians, who appreciate the work you are doing, will not only come speedily to your help, but put in your hands the means of greatly enlarging your operations—(as the Providence of God seems to be calling upon you to do.) While your missions abroad ought to be strengthened and increased in number, and while some portions of the Southern States seem white to the harvest, a new and loud call is made upon the Association for further help in Kansas.

[A part of Mr. Jones' letter is introduced above, under the heading of "Kansas and Pike Peak Mines."]

Externally, the churches to which I minister are prosperous. Our congregations are good; some additions are made by letter; a good degree of harmony and peace exists in the communities. Steady progress is made in our efforts to secure houses of worship. One will be erected this winter, the other early in the spring. More has been done this year for the support of the gospel than last—so that *outwardly* we have much occasion for encouragement and thankfulness.

Spiritually, too, I think the state of my field is more encouraging than when I last wrote. At Wabaunsa things look much more hopeful recently, a number of the

brethren have been much quickened in their religious interest and efforts, and as I trust, have renewedly given themselves to God. There is, I think, more of a spirit of prayer than for many months past. Our congregations on the Sabbath are more crowded and solemn. We have now four prayer meetings regularly every week, which are well attended, and with evidence of the spirit's presence, though I fear, that as a church, we are not yet where the Lord can consistently "pour us out" the "blessing" we need. I tremble lest we should grieve away the spirit in some way, and lose the blessing. I feel that we *must* have a revival of religion, and souls brought to Christ. But as with Paul, "there were many adversaries;" so with us, their are many obstacles and difficulties; yet nothing is "too hard for the Lord."

At Zeandale the immediate prospect is less hopeful. The gold excitement pervades the whole community. The congregation there will be much weakened by the absence of those who go to the gold region next summer.

FROM REV. J. H. BYRD.

Atchison, January 20, '59.

Very few slaves remain here. Abel, Gen'l Stringfellow's partner, lately sent all but one of his "down the river." Large numbers in like manner are being shipped from Missouri for the "lower country." It is not expected by the Emancipationists of that State, that there will be any slaves to set free when the system is abolished there.

Recently there was a handbill posted on the street in this town for a runaway slave from Missouri. The master complained pitiously that he had given him leave to go over to Kansas with his violin to spend Christmas holiday, and he had never come back. A shrewd colored woman told me he had doubtless gone to *fiddle further North.* An old colored man, whose step-son had bought his freedom, died here this week. He was the father of a large family, but had no child here to close his eyes in death or follow his corpse to the grave. Most of his children had been sold long since to the far South. On this occasion I referred to the wickedness of slavery. Three slave women were present, and I suppose heard the truth on this subject preached for the first time in their lives.

I will give you an incident illustrative of a mother's love and faith, and God's willingness to answer prayer Mrs. Williams, of whom I have before spoken, after having purchased her own freedom, greatly desired to buy her only daughter. She says,"I put my hand into my pocket and tried to buy her, but her master would not sell her to be made free. I went to the slave traders and endeavored to engage them to buy her as if for themselves, and then sell her to me, but it was of no avail. I would not give up. I still put my hand into my pocket and tried hard to get her, but I saw at last there was no use in that, and that the Lord must help me, if I ever got my daughter. When that thought impressed me, I was hanging out clothes, my hands were raised up, and there I stood and besought the Lord to give me my child. Three times a day I prayed statedly, but it was always on my mind and I was always praying. This continued for three weeks. Then her master came to my house and of his own accord offered to sell me Emily. I went with him to the gentleman who did my business and said to him, I have bargained for Emily with her master for seven hundred dollars, pay what money I have in your hands, lend me the balance, and take a trust deed of the girl for security till I pay you When I got home I was so overcome with thankfulness and joy that I had no strength left. Now I think the way to have a revival of religion is just the way I got my child."

Our communion has just passed. Two persons joined by letter and one by profession. Our number have doubled in nine months. All of them are persons of mature character and heads of families. Two others will unite when they receive letters One of these has studied for the ministry, but was obliged to give up his purpose on account of ill health. I consider our situation hope-

ful and prosperous. The church will doubtless before long be self-sustaining.

We hope next season to erect a church edifice.

FROM REV S L. ADAIR.

Osawatomie, Feb. 7, 1859.

You ask for a full account of the trouble south of us. Reports are usually so various and contradictory, all equally positive, that it is often very difficult to learn what is truth, and there has been so much going on that a mere outline is all that can be given in an ordinary letter.

Of this I am fully satisfied, that the chief causes of all the trouble have been,

1st, The violation of the Denver amnesty by the pro-slavery men

2d, An utter want of impartiality in efforts made to execute law.

3d, The enrolling, or receiving, Missourians into the sheriff's or marshal's posse, to make arrests, serve processes, &c.

Many robberies and outrages have been committed by them while professing to execute the law upon free State men, many of whom were guilty of no crime, save being free State men, or denouncing these lawless proceedings.

Brown's and Montgomery's statements are in the papers, and are regarded as true.

The Governor, I hear to-day, has dismissed Marshall Russell, of Paris, and ordered the posse to disband; but it is said that the Marshal refuses to submit A man who was in Paris, county seat of Lynn county, told me that there were about one hundred and seventy-five—said to be Missourians—in the Marshal's posse last week.

That the Governor has appointed a new U. S. Marshal and Deputy Marshall, or had them appointed, is certain Some of the free State men have gone to Lawrence and given themselves up to be tried for the offences they are charged with, and if the Governor should now pursue a firm, straight-forward, and impartial course, troubles will soon cease in that quarter. That many wrong things have been done by some free State men I have no doubt. Some because they thirsted for revenge, and some in resisting the lawless posse, and some out of mere recklessness or for plunder.

The accounts of kidnapping north of the Kansas river are now creating the greatest excitement, and every message from that quarter is heard with the deepest interest. The prominent facts in relation to affairs in that quarter you have probably had by this time by telegraph.

Permanent peace or quiet can hardly be expected here until Kansas becomes a State, or we can have Federal officers who are willing to administer law impartially.

KENTUCKY.

FROM REV J EMERICK.

Mr. Emerick is located in Ohio, and visits Kentucky occasionally to aid the brethren in that State. He reports from

Cabin Creek, Jan. 21, 1859.

My present visit to Kentucky is the fourth since I was commissioned by the Am. Miss. Association, of which two have been reported by Rev. John G. Fee. The third visit was in December, when I preached a number of times at Silver Creek and in Berea. At the former place there was some interest and a number came forward for prayers, and of these several made a profession of religion. In all my visits God has blessed me in making me a blessing to others.

At this place, I began to preach last Friday night. We had a conference meeting on Saturday evening; and since that time I have preached twice a day, in the evening at 2 o'clock, followed by prayer and conference, and at night. The interest has been steadily growing. The members of the church are much revived. A number ha e humbly confessed their backsliding, and consecrated themselves anew to God. One person gives evidence of conversion, and several others are awakened, and in a state of mind most intensely interesting.

My labors in Ohio have resulted in the formation of three churches: one in Jacksonburg, three miles from my own residence, and two on the border, fifteen miles above

Cincinnati, and three miles from the Ohio river.

These two churches contain somewhat more than a hundred members, and embrace a large proportion of the influential men in their vicinity. They need a pastor of the right sort. He should be a man of ability, deeply pious, energetic in his manner of preachlng, wise to win souls to Christ, and to lead them in the right practice after they are won. They are made up of persons formerly members of other churches, and need light on the subject of slavery, and in regard to the duty of a church, to support its own pastor This they are abundantly able to do, and will do when their consciences are aroused on this point.

FROM REV. GEORGE CANDEE.

McKee, Jackson Co., Jan. 29. '59.

Our churches are very poor. We came here to preach the Gospel to the poor. We plead their cause, and thus we gain their sympathies, and we hope to gain their souls. We want to train them to give. But they need Sunday-school libraries and other neighborhood privileges, which is all we can ask them to contribute for at present. I know that all of them would most gladly divide their scanty comforts with us. Now what shall we do? We have but little influence over the more favored with this world's goods, especially compared to that which we exert over the poor, yet we can see that our course with these is gaining the *confidence* of the others. We may gain them, and thus be enabled to sustain the institutions of the Gospel ourselves by and by. This we shall try to do. But what if we cannot soon secure this! Shall we say, "It won't pay," and therefore give it up? Is that "preaching the Gospel to the poor"? We hope this is not the spirit in which our supporters make their contributions. There are many poor here that can be saved, and are being saved by missionary labors, who would "perish for lack of knowledge," were it not for such labor. If the poor are saved through our instrumentality, they who aid us by their prayers and their free-will offerings, will have just as rich a share in the heavenly reward as we.

We have of late had a prayer meeting, every other night at our house, which has been attended with the most hopeful results. Two families, husbands and wives, have consecrated themselves to the Lord, to serve Him forever, as we hope. Jesus seems to be, and indeed *is* with us when we meet. He is a precious Saviour! I seek to impress upon the minds of the people the fact that Jesus will not accept of them, unless they give up *all* their sins, and I try to specify their sins, —of heart and of life: they hear me patiently May the Lord work on, and work ever in their hearts!

I do not urge the people to join the church, as is the almost universal practice in this country, but try to impress upon them the great and important work to be done in their hearts before they are prepared for this, and to show them that to join the church while unregenerate, would be a great and dangerous evil. In this way the attention of the people is directed immediately to the condition of their souls, and to Christ, the only physician. When they begin to seek *Him*, and are anxious to learn on what condition He will save them, it is easy to teach them. I have no fears, when persons are truly converted to Christ, but that they will be prepared to join a *Christian* church.

Murder has again been committed here. Two men, our neighbors, were killed a week ago last Monday, in McKee, in a drunken fray. One was shot, and died in a few moments. The other was beaten with stones, and lay speechless until the next Thursday morning, and died. He was our worst enemy in all this region, one of the two men who sent to have the school-money stopped. This old man was a great enemy to those of our neighbors who have lately started in the service of the Lord. He threatened their lives, and chased one of them with an open knife only a few days before he was killed. They were in constant fear of him.

MINNESOTA.

FROM REV. M. N. ADAMS.

Traverse-des-Sioux, Feb. 2, 1859.

I have just returned from Bell Plain and Henderson, where I spent the last Sabbath preaching the Word to large and attentive audiences. Those places are interesting

openings for the preaching of the Gospel of Christ.

And what is most cheering is the fact that the temperance cause has obtained hold and is flourishing in those places, as also at Traverse, of late. This movement is fast assuming the appearance of a general reformation among the people with regard to intemperance. At Henderson especially the work is wonderful not only in rescuing *tipplers* but old *topers* from their cups, from drunkards' graves, and from their woes

Thus the way of the Lord is being prepared for sowing the good seed of the kingdom.

The Sabbath school flourishes finely in the use of about 50 vols. library books, ½ doz. hymn books, and as many primary books, 1 doz. Testaments and question books and tracts, which I took down to them two weeks ago. They need more books from some quarter. Let some friend send them a library, who has it in his power as a steward of the Lord. I am sure such a gift would be blessed.

There should be at once a missionary sent to Bell Plains and Henderson, who could labor at those two places most if not all of his time.

The friends here at Traverse have more themselves this year than they had last season, but they have but little to spare Consequently I am collecting almost nothing on the subscriptions to my support either for this or the last year's services.

Three-fourths of our people here are not able to pay their taxes, and many of them already begin to suffer great sacrifices by the sale of their property by the collector.

Children's Department.

Visions of a Dying Child.

It is difficult to account for the thoughts and visions of the dying, and some have supposed them to be the creations of an excited fancy, having no substantial basis of truth. But incidents like the following cannot be explained on such a theory; for a child would have no previous conceptions of heaven, on which fancy could draw for materials for pleasant visions. There must be some intimate connection between the future world and the soul about to be released from its earthly tabernacle.

"I was greatly pleased," says Dr. Thompson, "with a little incident a mother gave me the other day."

A child lay dying. Feeling unusual sensations, she said:—

"Mamma, what is the matter with me?"

"My child, you are dying."

"Well, mamma, what is dying?"

"To you, dear child, it is going to heaven."

"Where is heaven?"

"It is where God is, and Christ and the Holy Ghost, and the angels and good men made perfect."

"But, mamma, I am not acquainted with any one of those; and I do not like to go alone; won't you go with me?"

"O, Mary, I cannot. God has called you only, not me now."

Turning to her father, she asked the same questions. Then pitiously to each of her brothers and sisters she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying:—

"You need not go with me. I can go alone. I have been there, and grandmamma is there, and grandfather is there, and Aunt Martha."—*Selected.*

Little Fannie.

DEAR CHILDREN:—I want to tell you a short story of a poor little heathen girl in Africa, whom the missionaries called Fannie. I have forgotten what her heathen name was. Her parents were both heathen, and her father was a very cruel man: he would sell his own children for slaves to other cruel and wicked men.

The missionaries went to live where this little girl was, and they got her parents' consent for her to live with them, and go to the mission school, where she soon learned to read. There she heard of the dear Saviour, how He died for her, and for all. She soon

felt that she loved the Saviour, because He first loved her, and I think she used to pray for her wicked father. But poor little Fannie was surrounded by heathen who worshipped idols, and who tried to get her to return to her old ways and country fashions, and sometimes she acted badly, and forgot that God saw and knew all she said and did. We must remember that she was but a little girl, and knew but little about doing right.

One day Fannie ran away to her father's house, and he would not allow her to return to the mission school. This was sad indeed for her, for a few days after, some of the missionaries heard a child crying and screeming. They looked in the direction from which the cry came, and saw poor little Fannie in a canoe with an ugly looking man, who was carrying her away from friends and home to his own town. Her father had sold her for a slave. This is the last I saw or heard of little Fannie, but may we not hope that the little she has learned while at the mission school, may be cherished in her memory, and yet be the means of doing her good?

Dear children, are you not thankful that you have Christian parents, who love you, and teach you what is right and good? Are you not glad, too, that you do not live in a heathen land, where nothing but idols are worshipped? Will you not then remember the poor little heathen children who have not the priceless blessings you enjoy? You can do something for them, although you are young and small. You can pray for them, and for the missionaries who have gone to tell them of the Saviour; and He who blessed the widow's mites, can make even your small contributions a blessing to them. T.

A Letter to Children.

My dear little readers, I have longed many times to write to you, and give you some brief sketches of Kentucky life, so that you as well as your parents might become interested in the poor colored people, who are looked upon as though they were not a part of God's great family, for whom Christ died.

In this letter I do not intend to give you the sunny side of slavery, (if indeed it has a sunny side,) but to bring before you a stern fact—a story that is true, without any coloring. As you read, let your hearts go up in thanks to your Heavenly Father that He has given you liberty, and as you offer thanks for this mercy, will you not also enter into a covenant to do all you can for those who are oppressed?

A few mornings since, before the stars had ceased to shine, a small company of us mounted our horses for a ride to the County Seat, some fifteen miles distant As I rode along past the beautiful homes that are found on the road, I forgot for the time that I was in the land of the slave, and greatly enjoyed the scene.

We reached our journey's end before the stage left, and just as I was about seating myself in an easy chair to rest, the most agonizing sounds I ever heard reached my ear. I sprang to the window, and saw what I had almost prayed I never might see—a slave woman parting from her husband, sold South. There he sat, a noble, strong, able-bodied man, chained hand and foot, like a dumb beast His wife stood at the stage door, begging for just one more kiss, and then that she might look once more at his face, all the while holding her heart as though it must break. Several came around her, trying to comfort her, but she replied, "I cannot bear it, I cannot bear it. O God, let me die, let me die." In answer to another, she said, "My own soul tells me this is not right. Oh, if I could only reach Heaven I would forgive all." She sat down on the curb-stone, and gave way to the excess of her grief. She sat bowed in grief and prayer; and then I knelt, and vowed to work for the slave as long as God would give me strength.

When I again went to the door she was gone. I longed to call her back, and tell her that I would feel for her, that she was a sister, and that I was laboring to help her cause, but it was too late—the burdened heart had returned to dwell among scenes that chill the heart and fetter the soul. L.

Selling Babies.

A newspaper, printed in the State of Tennessee, called the *Nashville Gazette*, says

that a man (was he a *man* or a brute?) lately passed through the town of Nashville, with a drove of negroes, to be sold in some Southern market. In the "lot" or "gang" there were several infants which he did not want to take with him, because, as he said, he could not get so much for the women, if their time had to be taken up in taking care of their little children. So he sold some of the babies at Nashville. They were thus taken away from their parents—never to see each other again in this world!

For the sum of fifty dollars the brutal slave-trader "sold to a lady" (was she a *lady*, to buy a child away from its mother?) in Nashville, an infant of three months old, saying to its mother, like a fiend, "If I can't sell the imp I'll kill it." This reminds me of another story.

Several years ago a slave-trader was driving a gang of Slaves through the streets at Louisville, Kentucky. A slave-woman lagged behind a little because she could not walk so fast as the rest, as she carried a baby in her arms. The wicked slave-driver snatched the baby away from its mother, and tossed it to a person who was passing, saying, "There, I'll give you that brat." At the same time he struck the poor woman over the shoulder with a whip to make her keep up with the other slaves.

Dear little children who read, or hear read, the *American Missionary*, what do you think of such cruel deeds? Don't you pity the poor slave-children? Will you do all you can, as you grow up, to put away slavery from the land? O, be thankful that you are not slaves. Let each of you thankfully say :—

"I was not born a little slave,
To labor in the sun,
And wish I was but in my grave,
And all my labor done.

"My God, I thank Thee, who hast planned
A better lot for me,
And placed me in this favored land,
Where I may hear of Thee.

Placed me in the *free* States! O, how thankful I am, and how kind I shall be to all who are not so well off as me.

*

BOOK NOTICES.

PRAYER FOR COLLEGES. *Tyler's Prize Essay.* The Society for the promotion of Collegiate and Theological Education at the West, proposes to publish a cheap edition of this excellent work for general circulation. It will be furnished *for cash*, at coast, in quantities of 50 copies, and over, in

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We are glad to see that the society is prospering in their work.

WRECKS AND RESCUES is the title of a volume just issued by the American Female Guardian Society. It consists of a number stories, the personal histories of some who have been objects of this society's benevolent labors. The volume was prepared by one who was an early member of the Board of Managers, and has been revised by the Publishing Committee. It is well calculated to deepen the interest already widely felt in the operations of this useful society.

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